

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS*

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## FLATTERY.

There is probably no error more common, while there certainly is none more despicable, and few more corrupting and destructive in their results, than flattery. The prevalence of this sin is a sad evidence of the degeneracy of the human race, for it shows a widespread tendency to self-deception, as well as a desire to deceive others, and not only a disposition, but an earnest wish on the part of mankind to appear what they are not, and to pass for being better than they are. So universal is this contagion, that many of the best meaning, though we will not say the wisest among men, are greatly influenced by it, and even some of those more than ordinarily endowed with wisdom are susceptible to its power when displayed in a delicate and refined manner. Flattery is a dangerous and yet a powerful weapon, which sycophants well know how to handle. They study its use, as the soldier does his sword-exercise, until they become proficient in all its thrusts and cuts and parries, with this difference, that while we may respect the soldier who studies the practical use of the sword that he may bravely stand forth in the defence of his own and his country's rights, we cannot but despise the designing and cowardly knave, who, to further his own selfish interests or base purposes,

will give such secret, assassin-like thrusts at the moral life of his victim, and, by his deceitful flatteries, destroy his friend that he may build himself up upon his ruins.

The resources of the flatterer are as numerous and varied as the drugs in a doctor's shop, and, like the physician, he studies the constitution, character and disposition of his subject, administers his doses accordingly, and, like him, is very often afterwards able to dissect his victim. If there be a "black art," flattery is assuredly one of its principal branches, for it is certainly one of Satan's most successful modes of warfare. It is the great strategy by which, when bolder attacks have failed, the Arch-enemy of God and man, aided by his allies both in and out of the flesh, by studying and assaulting the weakest point in the citadel of the heart, gains access to men's souls, and leads them, strange to say, willing captives into an apparent though delusive liberty, but into a really worse than African bondage and slavery. It would be amusing, if it were not disgusting and abhorrent, to witness the caution and cunning with which these nefarious plotters against virtue and true progress proceed. Like the boa-constrictor, they

"Drag their slow length along."

watching their opportunity to pounce upon their victim in some unsuspecting and unguarded moment.

To make a proficient flatterer requires a depth of knowledge of human nature, which, if applied to a better and nobler purpose, might qualify its possessor for eminent usefulness. If they have to appeal to the feelings of the degraded—those who are very low in the scale of intelligence and morality—they will praise the possession and manifestation of mere brute strength, or even of positive vices. Do they converse with the coarse, insulting, tyrannical bully; his abuse of his fellow-beings is an evidence of a noble spirit and of manly courage! Are they in company with the almost equally contemptible moral and physical coward; then, his "cowardice riseth into caution," and is a most praiseworthy and invaluable quality! As they leave this grade of society and take a step higher, then, that point upon which not only so many "silly women" but silly men, or rather fops, "are led captive," becomes the object of their praise—viz., mere physical beauty. Beyond this, again, is the truly intellectual class, who are above and would despise the grosser flatteries that please common minds. These are delicately approached with "justly merited praise" for "eloquent sermons," "stirring appeals," "patriotic addresses," &c., &c. Have they to deal with men who have obtained the difficult triumph over even intellectual vanity and weakness, they will seek to flatter them on that very victory, on their great wisdom, their uncommon freedom from selfishness and their "unappreciated" devotion to the truth. In short, no man nor woman, however wise and good, noble and pure, are free from their attacks. They are a species of vampire going about sucking the moral life from society, and it is a pity but what they could be treated as we do vermin, or else either be confined in some asylum as dangerous lunatics, or be made useful in gangs (chain gangs, if you please) upon some of our public works or streets.

Solomon says, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Men who are striving to obtain a conquest over self, and struggling after the highest mental

and moral excellence, have enough to contend with without having to guard against the insinuating and insidious approaches of such despicable, but really dangerous foes. It is a pity but what there were some law to punish disturbers of the *private* as well as of the public peace. Notwithstanding that, were we to test mankind by the saying, "Rebuke a wise man and he will love thee," we are afraid but few, comparatively, *wise* ones would be found among them; still, we are satisfied there are in reality many who secretly detest and abhor the fulsome, although delicate flatteries to which they are compelled to listen, and who inwardly respect and love as true friends those who, while they do not fail to appreciate any excellencies they may perceive in the characters of their friends or associates, still do not shut their eyes to, nor fail affectionately to warn them of any weaknesses or follies they may possess, much less flatter them into a belief that they have none, or that if they have, they are rather to be cherished as incipient virtues than expelled as the germs of future vices. It may possibly be to some extent justifiable to "deal with a fool according to his folly," and he who has not and cannot be made to have sense enough to act like an intelligent and wise being, may, perhaps, be led along by appealing to this weakness of his character to do more good to others than he would in any other way; but no man who really *loves* another will descend to the low, contemptible practice of flattery, and the truly wise man will scorn both the sycophant and his art.

We do not wish to be understood as decrying or condemning all just praise. Men may and do go to extremes both ways. The judicious bestowal of well merited praise is a powerful promotive of virtue, and it is the knowledge of this very power which has led men to so pervert and abuse it by that opposite of true praise, which in English is best expressed by the term at the head of these remarks. We cannot take space to make the distinction plain between the two extremes, but it will commend itself to every candid, reflecting mind. One is the legitimate gratification of a righteous, heaven-implanted desire; the other is the offspring of folly and

vanity and the gratification of a morbid and corrupting appetite. One tends to good; the other to evil. One is of God; the other of the Devil.

God our heavenly Father and his Son Jesus Christ have certainly proved themselves our best friends, and nowhere do we find either of them addressing any words of flattery to us. We meet with encouraging promises, and when we are doing that which is right and pleasing to them we enjoy their smile and approbation to cheer us, and the peaceful and joyous influences of the Holy Spirit to encourage us to perseverance and to make further efforts after increasing purity and perfection; but nowhere, and at no time, has God or any holy being ever attempted to flatter poor, erring mortals into the destructive belief that they are better

than they are. That dirty work is left to the Devil, who, by his flatteries, leads his victims "softly down to hell." If, then, we wish to become Godlike, let us try to imitate our heavenly Father in this as well as other respects; and, while we are careful to afford all the encouragement which the weak, sensitive and self-distrusting soul may require, on the other hand, to be equally watchful that we do not, either through the base desire of securing favor and increasing our own influence, or the more excusable, but, if possible, more dangerous feeling of enthusiastic admiration, allow ourselves either designedly or otherwise to add to the already numerous temptations and weaknesses that every true servant of the Lord has to contend with.

## CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

(Continued from page 52.)

The early Brahmins instituted caste. Menu, the great Hindoo law-giver, in all his writings insists upon the importance of preserving the divisions of the human family intact; and to this day there is nothing more terrible to the Hindoo than the danger of losing his caste. To such an excess is this fear carried, that should a man of another caste, or an European, happen to touch the platter on which their food is placed, even with the hem of his garment, although they eat but once a day, they would immediately throw away the whole of their day's food, breaking the platter, if earthenware, or scouring it thoroughly ere it can again be used, should it be metal.

The religious festivals of the Hindoos are of a most singular character, and strikingly illustrative of the absurdities and monstrosities of the Hindoo mythology. The principal of these is the Churuck Poojah, a festival in honor of Siva. During the continuance of this festival it is common to see what is termed by some, "swinging for caste," practiced. Posts, about thirty feet high, are erected in the suburbs of a town. Long bamboos are fixed hori-

zontally across the top of these posts, so that they can revolve freely. To one end of the bamboo two hooks are fixed by ropes, which hooks are run through the fleshy parts of the back near the shoulders. A rope is also fastened to the other end of the bamboo, which, when the party to be swung is secured to the hooks, is pulled by several men, who go round with considerable velocity, by which means the man swinging is made to describe a circle of about thirty feet in diameter. It sometimes happens that the flesh is torn away and the party killed by the fall.

Again, I have seen the devotees of this caste undergoing the rite or ceremony of "roding," as it is termed. It consists of placing an iron rod horizontally between two posts. The tongue of the devotee is perforated from side to side, and the rod, which is about the diameter of a common musket ramrod, is passed through the perforation in the tongue and the ends made fast between the posts, whilst the man walks from end to end of the iron rod, dragging his lacerated tongue over it for perhaps an hour. Efforts have been

made by the Government to put a stop to these barbarous rites, but hitherto with only partial success.

But, horrible as the rites of the Charuck Poojay are, they sink into insignificance, or may be considered positively humane by the side of the human sacrifices immolated before the rolling car of Juggernaut. This, in the Hindoo mythology, is said to be the reanimated form of Krishna. At the festival of the "Rath Jatra," the image or rather images, for there are three of them, take an airing of about a mile and a half to a place called the god's country house. The ponderous cars are dragged by coolies and by thousands of other people. As the unsightly images roll along, the scene becomes awful in the extreme; the frantically excited multitude swaying from side to side as the thousands strain upon the cables, shouting "victory, victory to Juggernaut." Formerly, the worshippers, when worked up to a pitch of frenzy, would frequently prostrate themselves before the wheels of the rolling car, flat upon their faces, and would be immediately crushed to death. It is, perhaps, unnecessary to say that this has long since been put a stop to by the Government.

The next Hindoo rite to which I will refer the reader is called Suttee, or the burning of Hindoo widows upon the funeral pile of the deceased husband. The Hindoo Shastras recommend and contain regulations for the practice of the rite, stating that it is proper for a woman to burn herself with the corpse of her husband, in which case she will live with him in paradise during three crore and fifty lac's, or thirty-five millions of years. If she should not immolate herself as above, she must observe an inviolable chastity. Should she remain always chaste she will go to paradise, but if not, she must go to hell. Immediate bliss and almost immortal life in heavens of unspeakable delight, and other enjoyments of a nature calculated to possess irresistible charms for the Hindoo mind and lead the poor victim to become a Suttee, are held out to her. In fact, the priests teach that even the gods will reverence and obey the dictates of a woman who becomes one. She is also taught that whatever the crimes of her husband

may have been, she will thus save herself and him, with all his family, from purgatory and from future transmigration.

Drugged and excited, the poor victim would go to her death with an air of heroism, amid the deafening shouts of the multitude and the horrible din of the *tom-toms*. She would ascend the pile, seat herself in the centre, and take the head of the corpse in her lap, or, in other cases, lie down beside the dead body, while the priests would bind her to it. Sometimes the Suttee would fire the pile herself, but more generally the attendant Brahmins would set fire to it, having previously made it of as inflammable a character as possible by pouring *chatty* after *chatty* of ghee upon it; and thus, amid the cracking of the faggots, the shouts of the multitude and the hellish din kept up by the *tom-toms*, the cries and shrieks of the wretched victim were effectually drowned, until the flames put an end to her sufferings. Should she, as sometimes happened, try to leap off the burning pile, the priests, armed with long poles, would throw her back into the flames.

On such occasions fees were paid and feasts given by the friends of the woman, and as she ascended the pile she would distribute her jewels and trinkets among the priests. This rite was once very common, but was put down by Lord William Bentick, in 1828; though occasional instances still occur, beyond the territory ruled by the Government of England.

Hindooism, like most superstitions, has a natural tendency to contract the views and narrow up the feelings. This may be seen strikingly illustrated in the habits and customs of the people professing it: for instance, in the un-mixed selfishness manifested in the case of young people towards their aged parents, who have become helpless and a burden to them; while the children have become greedily anxious to get rid of the burden and possess themselves of the property which belongs to the parents. Under such circumstances should the parent fall sick, the sons and daughters would take him or her down to the edge of the Ganges, their sacred river, or any of its branches, when the tide is out; and laying them down at the brink of the water, and

placing a little boiled rice beside them, they daub the mouth and nostrils with the mud of the bed of the river and thus leave them. Should the aged person be willing to lie still, or too far gone to do otherwise, as the tide comes in they will, as a matter of course, be drowned, and thus the children get rid of the burden, and, at the same time, bury them. But should the aged and sick parent choose to cling to life, and crawl away from the impending death as the water rises, they would have the door of their own house closed in their face should they present themselves for admission; and from that time forth they become outcasts to their own family and caste, whilst their house and property is legally enjoyed by their family.

The Ganges and its tributaries and branches become with some classes of Hindoos the convenient receptacle of the dead. Thus, when a relative expires, the corpse is wrapt up in the clothes it died in and hoisted on a *churpoy* on the shoulders of the bearers, who carry it off to the Ganges and throw it in. The body, in that warm climate, soon floats, and, as it becomes swollen with the water, bursts the rags of clothing it was swathed in and floats, if a male, back upwards, and if a female face upwards, up the river as the tide comes in, and down as it goes out, and thus it continues until decomposition of the body takes place. In the meantime the vultures and crows, seated upon the body as it floats along, feast upon the flesh. The body from the action of the water becomes quite white in a few days. I have seen as many as from twelve to twenty bodies thus pass

in the distance of one mile, below Calcutta, on the river Hoogly, forming a most offensive and ghastly spectacle. Frequently they are left on the beach by the receding waters, and the pariah dogs have then a share with the birds of prey. The Government keeps up an establishment of low caste Hindoos, called pariahs, whose duty is, under the direction of the Calcutta police, to go about in boats and attach a stone, by means of a piece of rope, to each corpse found floating about the river opposite to Calcutta, and thus sink them.

The Ganges is looked upon with such an amount of reverence by the Hindoos generally, that the Fakirs make a profitable trade of carrying the water up the country and selling it to the people, who prize it as a most precious thing. Consequently, with those who live near enough to the river or any of its branches, to enjoy the great and holy privilege of bathing in it daily, constitutes, with them, one of the chief blessings of life. Nothing will deter them from performing their ablutions in it with the most scrupulous regularity every day. I have known instances near Calcutta, when the crowd of Hindoo heathens have been suddenly disturbed in their ablutions by the shriek and disappearance of one of their number, leaving the surface of the water around them tinged with blood. A ground-shark, which are very numerous in the river Hoogly, had seized him in their very midst, carrying him off under water. The poor Hindoos would take no more notice of it, in general, than move a little higher up the stream in order to avoid the blood-tinged water.

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## REASON.

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A man cannot, consistently, be said to be studying, planning, or contriving for the happiness, welfare or prosperity of others, unless he is quite certain as to the causes engendering his own. If we are certain that our enjoyments are owing to or the results of the plans we have adopted or the course we are pursuing, then we can reasonably invite others to follow in our footsteps with promises of success. But if we

cannot tell whence our happiness comes, and do not know what it is the sequel of, then it might be asked whither would we lead others? But, as it happens that every act receives its reward, it is easy to ascertain the effects upon ourselves, and thus to predict corresponding effects upon others should they allow themselves to be similarly influenced. This may be called experimental knowledge, or the gleanings of

experience; but its fruits are rich as it regards their value to others, if they are but equal to the appreciation of them. Knowing these things, in humble boldness we present ourselves to

"earth's erring sons," inviting them to the feast we have already partaken of, blessed with a complete assurance of their success by our own.

JOHN BATT.

## HISTORY OF JOSEPH SMITH.

(Continued from page 121.)

Thursday, 25.—Elder Orson Spencer returned from Quincy.

Dr. Richards received the following from President B. Young:—

"Salem, July 8, 1844.

Beloved Bro. Willard Richards.

I sit down a few minutes to write you, as brother Erastus Snow is going to start for Nauvoo to-morrow. He has been laboring in Vermont.

We cannot get one word from our families by letter of late. Sister Ruth Sayers has received a letter from her husband, that, I understand, gives some information which seems to be satisfactory.

According to what we hear in this country about the 'Mormons' in the west, I should suppose that there is an election about to take place, or the Prophet had offered himself for some office in the United States; for of all the howlings of devils and devil's whelps, this season cannot be beat.

Sometimes the 'Mormons' are all killed; sometimes they are half-killed; sometimes the blood is shoe-deep in Nauvoo; sometimes 'Old Joe,' as they call him, is taken by the mob and carried to Missouri; sometimes he is gone to Washington; sometimes he has run away; then again he is given up to the authorities, &c., &c. One might suppose him to be a sectarian God, without body, parts or passions, his centre everywhere and his circumference nowhere.

Since I left Nauvoo I have heard a great many expressions about the Prophet, but the prevailing opinion is, that he is the smartest man in the Union, and the people are afraid of his smartness. Some will vote for him for the novelty of the thing, and some to see what a Prophet will do at the head of Government. We had a fine passage on the rivers; preached and lectured all the way round.

I lectured at Pittsburgh and in Kirtland. We held political meetings at Shalorsville and Hiram. I preached in the first house west of old Father Johnson's, where brothers Joseph and Sidney

were mobbed. I looked at the house a great many times.

I left brothers Snow and Brooks in Ohio, doing well. The Twelve have been faithful in all things. Brother William Smith is a great man in his calling in this country. Brother Lyman Wight has never been with us before; he is a great, good, noble-hearted man. I love my brethren more and more.

I want to see you and the rest of the brethren in Nauvoo. Give my best love to brothers Joseph and Hyrum. I cannot be there to see them, but I pray for them continually, and for you and all the brethren in our beloved city, and I pray my heavenly Father to preserve my brethren, my family and the whole city. I pray that we may finish the Temple and get our endowments.

We had a large congregation in Boston at our Convention, though in the evening there were some who came in that made some disturbance. This proves that the voice of the people rules; that is, the voice of the rabble. One of the watch got some hurt, but all this did us good in Boston. Brother Heywood, from Quincy, is here with us and is doing much good. He is a faithful witness for brother Joseph and the principles of righteousness.

We have baptized a good many since we left. The Gospel is going ahead. All the stories that are going the rounds make no difference, the people will believe the Gospel.

You might ask what we think about brother Joseph's getting the election this year? You know all about it. We shall do all we can and leave the event with God—the God of heaven will do just as he pleases about it.

Brother Daniel Spencer and many others are here; they are awake to the subject. We are now in the Concert-hall in Salem. Brother Erastus Snow is now speaking.

We shall attend the Conferences in this country, and then leave for the western States to attend the Conferences, and get home as quickly as possible. If

you are to have a little trouble there, we wish to have a hand in it with you.

I wish you would see my family and speak comfortably to them. Brother Tur, I hope all will go on well with him. If you get a chance to dispose of our property at a good rate, do so. If my wife can get anything to help her I should be pleased. Give my love to sister Jennetta and all the household, and to all the Saints.

Brothers Kimball and Wight will start for Baltimore to-morrow. The brethren in this country inquire after you and all the Elders that they have seen; they are warm-hearted. I suppose you have received a letter from the Boston Church, with P. P. Pratt's name to it.

May the Lord bless you all,

BRIGHAM YOUNG.

Elder Samuel H. Smith remains very sick.

Elder Erastus Snow, and many other Elders, returned home to-day; all seemed weighed down with gloom.

Elders Young, Kimball, Hyde, Pratt, Woodruff and Wight arrived in Buffalo, and remained all night.

Friday, 26.—President Young and company took steamboat at Buffalo for Detroit.

Elder O. Hyde took leave of his brethren at Fairport, to visit his family at Kirtland.

Saturday, 27.—We copy from the *Times and Seasons* the following from the pen of Miss E. R. Snow:—

“TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name

Will be classed with the martyrs and share in their fame;

Through ages eternal, of thee will be said,  
‘With the greatest of Prophets he suffered and bled,

When the shafts of injustice were pointed at him—

When the cup of his suff’ring was filled to the brim—

When his innocent blood was inhumanly shed,  
You shared his afflictions and with him you bled.

When around you, like hailstones, the rifle balls flew—

When the passage of death opened wide to your view—

When the Prophet's freed spirit, through martyrdom fled,

In your gore you lay welt’ring—with martyrs you bled.

All the scars from your wounds, like the trophies of yore,

Shall be ensigns of honor till you are no more;

And by all generations, of thee shall be said,  
‘With the best of the Prophets in prison he bled.’”

The brethren of the Twelve arrived at Detroit in the evening, and remained over night at the railroad hotel.

Sunday, 28.—Elders P. P. Pratt, W. W. Phelps and others addressed the Saints in Nauvoo.

On hearing of the death of the Prophet and Patriarch, Elders Charles C. Rich, David Fullmer, Graham Coltrin, Samuel Bent, Ira Miles and George A. Smith were together in Michigan. Elder George A. Smith counselled the Elders to return home. They accordingly started for Nauvoo. The roads were muddy, the waters high, and many of the bridges were gone. As they approached Nauvoo they found the people very hostile, however they preached at several places by the way.

Elder George A. Smith, and the brethren with him, arrived at Nauvoo near midnight.

The following is from Elder W. Woodruff's Journal:—

“The brethren of the Twelve took the propeller *Hercules* for Chicago at 10 a.m. Fare in the cabin \$7. We had comfortable state-rooms. We spent the day in writing and in social conversation with each other concerning the death of Joseph and Hyrum and the welfare of the Church and our families. A variety of subjects were called up, each one expressing his feelings freely. President B. Young said he wished me to keep an account of things as they were passing, as he should look to me for his journal at a future day. Elder Wight said that Joseph told him, while in Liberty Jail, Mo., in 1839, he would not live to see forty years, but he was not to reveal it till he was dead.”

Monday, 29.—Elder George A. Smith visited the Prophet's family.

Elders Willard Richards and George A. Smith visited Elder Samuel H. Smith and laid hands upon him. He expressed a strong desire to live: he was very low, being in the last stages of bilious fever.

Elders Richards and Smith met at Elder Richards', and ordained two Elders who were about leaving the city. Brother Richards signed their licences:—

“TWELVE APOSTLES,  
President.

Willard Richards, Clerk.”

George Miller called on them and requested the privilege of passing some resolutions against the murderers of Joseph and Hyrum. The brethren told him to be quiet and wait and see what the Governor and the State authorities would do, that Dr. Richards had pledged himself that the brethren would be quiet, and the Lord had said, "Vengeance is mine, I will repay." Miller left the Council saying, "Fat men for patience."

In the evening Elders Richards and Smith visited Elder Taylor.

Tuesday, 30.—Elder Samuel H. Smith, brother of the martyred Prophet and Patriarch, died.

Elders W. Richards and George A. Smith met in council with Elder Taylor at his house. Bishop George Miller and Alexander Badlam wanted them to call together the Council of Fifty and

organize the Church. They were told that the Council of Fifty was not a Church organization, but was composed of members irrespective of their religious faith, and organized for the purpose of consulting on the best manner of obtaining redress of grievances from our enemies, and to devise means to find and locate in some place where we could live in peace; and that the organization of the Church belonged to the Priesthood alone.

The brethren of the Twelve arrived at Mackinaw. The steamer stopped a short time, took in some fish, and took some boats with Indians in tow. There was a feeling of prejudice manifested by the passengers of the boat against the brethren, because they did not mingle with them in their nonsense and folly, and this spirit is more or less manifest throughout the world.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, FEBRUARY 28, 1863.

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### PROPHECY FULFILLED AND ITS TRUTH VINDICATED BY ITS UNBELIEVERS.

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FIGHTING against the Work of God and denouncing it does not prove it to be untrue, as men are finding to their cost, and as the nations of the earth will find hereafter if they continue to reject the Lord and the salvation which he offers them. Elaborate attempts have been made, in years past, based upon cunningly concocted falsehoods, to disprove the authenticity of the Book of Mormon as a Divine Work; and hundreds of people have strengthened themselves in their unbelief, thinking that the opponents of the book had made out a good case. But, however plausible the positions assumed by the enemies of the Work of God may have been, the Lord continues to sustain it and to fulfil every word that he has inspired his servants to utter. Those who have been the most bitter assailants, despite their aversion to contribute in the least degree to favor the Work which He has established, fulfil, by their own actions, the predictions which they denounce. This has been proved repeatedly in the past, and we have a most notable and striking fulfilment of it taking place at the present time on the other side of the Atlantic. Many men, who during the life-time of the Prophet Joseph, decryd him as a false prophet and a deceiver, are now the means of literally fulfilling his predictions which a short time ago they proclaimed utterly false.

When God speaks either by his own voice or by the voice of his servants, his words will all be fulfilled, though all the powers of darkness, with the aid of the rebellious upon the earth, should array themselves against their fulfilment. It is the knowledge of this power on the part of our God, to fulfil that which he has promised and to bear off his servants and his Work triumphantly over every opposing obstacle, which sustains and fills with hopeful anticipation every true Latter-day Saint.

In reading an extract from the *Louisville Journal* in the columns of the *New York Tribune* under the heading of "Traitors in our army," a few days ago, the recollection of a warning given by an ancient servant of God, and left on record in the Book of Mormon, came to our mind. The following is the extract:—

"Among the officers taken [at the surprise and rout of the Rebels at Knob Creek] was one P. H. Strickland, second-lieutenant in Company A, 1st Tennessee Partizan Rangers. Upon Lieut. Strickland, Capt. Moore found forty paroles of men belonging to the 109th Illinois. Major Strickland of the 52nd Indiana being a relative of Lieut. Strickland, they at once entered into free and confidential conversation. Among other things, the Lieutenant informed the Major that *every man in the 109th Illinois, from the Colonel down, belonged to the Knights of the Golden Circle*, and that they (the Rebs.) were afraid we would find it out, because they were so bold and imprudent about it. He also said that *there were very many officers in our army belonging to that society, and that they rendered the Confederates more service than they did the Federals*. Continuing he added that *we had no idea of the strength of that society in the North, and that through it they were apprised of all important army matters.*"

The italics are not ours. If this should be true, and we see no reason to doubt it, it will account for the apparent inability of the North to conceal from the rebels in the South intelligence respecting their secret expeditions and their plans of attack. It has been a cause of considerable surprise to many people how it was that the South seemed to be so thoroughly acquainted with every movement contemplated by the North; and, to their facilities in obtaining information of this character, must a great deal of their success in counteracting the North and in repelling their advances be attributed. What the entire character of this secret combination is we have no means of knowing; but a few years since common report charged its members with evil designs against neighboring Governments, and with being the principal and most active promoters of the filibustering expeditions which were then so common, which had for their ostensible object the extension of the area of the American Union; and, if the same authority can be credited, they rendered efficient aid to General Walker in his filibustering expedition to Central America. Combinations of this character existed in ancient days among the former inhabitants of the American continent. Their organization had for its object then, the overthrow of governments and existing institutions. So powerful did they become on some occasions, that they covered the land, and obtained possession of the reins of Government and filled all the important offices in the State. They had their signs and their pass-words, by which they were able to distinguish those who had entered into covenant with them, and thus were able to protect one another; and there was no crime which they did not commit for the purpose of accomplishing their nefarious designs in subverting good and wholesome laws and the then existing institutions.

These combinations were productive of very great misery wherever they prevailed, and eventually brought about the destruction of the people who entered into them. The overthrow and complete extermination of the Jaredites, the first post-deluvian inhabitants of America, were brought about by the encouragement given to these secret associations. And this was the case, also, with

the Nephites who succeeded them in the possession of the land. The records which they left, and which were abridged and incorporated in the Book of Mormon, give numerous illustrations of the dreadful effects which invariably followed the organization of such combinations. Innocent blood was repeatedly shed through their instrumentality, and the Church of God was so fiercely persecuted by them that it ceased to exist. The Prophet Moroni, the son of Mormon, in finishing the abridgment of the records which his father had commenced, speaks very strongly and in tones of warning to this generation in relation to these secret combinations. He says,—

“And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or ye be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the Devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the Prophets, and stoned them, and cast them out from the beginning. Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.”

Had this warning been received and acted upon by the American nation when it was first published in their midst, their condition would be very different to what it is at present, and they would not have the grievous and hateful sin of shedding innocent blood—the blood of Prophets, Apostles and Saints of God—to answer for, but they would be dwelling in the happy and peaceful enjoyment of all the blessings of a free Government. Had they, when they saw these associations come among them for the purpose of destroying innocent and unoffending persons, awakened to a sense of their “awful situation,” the Saints of God would now be dwelling in the undisturbed enjoyment of their rights in the lands they were commanded of the Lord to occupy, the Prophets Joseph and Hyrum would now be living, (as well as many others of the servants and Saints of God whose blood has been shed by wicked men who have secretly combined themselves together for purposes of destruction,) and the nation would not now be divided and engaged in a bloody civil war. But they would not give heed to the warning; they ridiculed and despised it so far as to permit and encourage those combinations against which they were warned. They sowed the wind, they are now reaping the whirlwind. Had they diligently sought, upon the first appearance of these evils, to uproot and destroy them, and arrayed themselves resolutely against every manifestation of the kind, the South would now be dwelling contentedly in union with the North, instead of being in open rebellion. But so long as the Saints of God alone were the sufferers from the organization of these combinations, the nation took no interest in their suppression—they rather

approved of them. The result has been that these combinations have grown so strong by encouragement, that when they conceived the idea of overthrowing the Government or dividing the nation, they could not be checked in their mad designs. The ramifications of their league were so wide-spread throughout all classes, and society was so corrupted by their influence, that there was not sufficient power left, in a concentrated form, to render the attempt to put them down successful. Hence the triumph of the rebellion of the South and the unsuccessful attempts which have thus far been made to crush it out. The exertions of the Northern people to put down the rebellion are paralyzed by the existence of these secret combinations; and they, with the people of the South, will yet realize, to the full extent, the truth of the Prophet's words: they who build up this secret combination "seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people."

The wicked may protest against and deny the Work of God; they may fight against and denounce His word and his servants; but in spite of themselves their acts will fulfil the former and vindicate the latter.

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NOTICE.—We are constantly receiving letters on matters relating entirely to the private business of the writers, and to which we are expected to reply. While anxious to extend all due courtesy to our correspondents, and furnish any necessary information in our power, it becomes in the aggregate a heavy matter to reply to such letters and be at the expense of the postage besides, trifling as the postage on a single letter may be. And, as the emigration season is so near at hand, when correspondence of this character is greatly increased, we wish to notify those who may write to us on private matters of business, that we will be obliged if they will enclose with the letters the postage-stamps necessary to frank the replies; advising the Saints, however, where practicable, to counsel first with their Conference Presidents and those appointed to preside over them. This notice is not designed for those whose positions and business require them to correspond with this office more or less frequently.

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## ABSTRACT OF CORRESPONDENCE.

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GLASGOW CONFERENCE.—Elder David M. Stuart, President of the Scottish District, writes, in a recent letter, that a sister Gardner, of Paisley, who was administered to lately for a very badly diseased limb, has been steadily improving in the strength and use of it ever since the administration was attended to.

BRISTOL CONFERENCE.—Elder George Halliday, President of the Bristol District, says, in a late letter,—"I am very pleased to inform you that the man in Bath who was so sick that the doctors had given up all hopes of his recovery, and who, to all human appearance, was at the point of death, when you and brother Mills visited that city, is now able to walk out of doors, and both he and all in the house say the Lord, through the administration of the ordinance, has saved his life; for as soon as he was administered to he began to amend and has continued getting better ever since."

It is with feelings of gratitude to God that we occasionally record a few out of the many instances in which he owns the administrations of his servants by healing the sick.

We have been kindly favored with the perusal of two letters written from the Valley of the Great Salt Lake, from which we make the following extracts. The letters are quite lengthy, and contain many personal details that are very interesting to the acquaintances and friends of the writers and their families; but we have omitted them, and selected such portions as will prove of interest to the general reader.

Elder Joseph Silver, who sailed from England in the spring of 1861, writes, under date of January 1st, 1863, from City Bountiful, Davis County, Utah Territory, to Elder W. M'Lachlan, Braintree, Essex. He says:—

"You have probably heard of some things that we had to pass through on the Plains: a rehearsal of them would do you no good, I think. I will, therefore, only say that sister Silver was almost killed by a wagon running over her, which contained about 20 cwt. I was not on the spot at the time, as I was driving a team a short distance behind. However, I am happy to say that she survived all her injuries, and is now living in this city, situate about ten miles north of Great Salt Lake City, and is in excellent spirits, having no desire whatever to return to the land that gave her birth, choosing rather to suffer with the people of God than to enjoy the pleasures of Old England. Having to remain at a mail station, in consequence of this accident, through the winter, early in the spring I bought a yoke of cattle and wagon with the earnings of four months, and started quite alone for the City of the Saints, and that, too, through an Indian country at a time when the red men were hostile to the whites. [An undertaking of great risk and very undesirable under ordinary circumstances.—*Ed. M. S.*]

"Ere we left the Mail Station we received a very consoling letter from President B. Young, to which I replied. While we were at the Station, and also on our journey, we formed the acquaintance of quite a number of the Red Men—Sioux Indians and Indians of other tribes, who were all very friendly to us. Many of them will probably know me in after years. I believe that the descendants of Joseph (the Red Indians) would not be one-half so destructive in their feelings towards the Americans if they (the Americans) and other white men had treated them properly; but, instead of this, they have been wronged and doubly wronged: their women have been seduced, abused and insulted over and over again. The "mail boys" and others employed by the Mail Company on the eastern route, called "Bull Whackers," have done them much wrong, for which they will have to give an account, or I am mistaken. However, both the whites and the Indians we will leave in the hands of him who judgeth righteously.

"I have said before that we started alone, and I might here add that we travelled alone and camped alone for about 300 miles, the mail stations and branches, with two or three exceptions, having been vacated. Some might think that there was no occasion for us travelling as we did; but if they knew all, perhaps they would no longer think so. It was reported at the time we started that Indians were fighting and stealing before and behind us, and, although we applied at Fort Laramie for protection, we could get none, so that our only alternative was to go on, trusting in our God, who had heretofore cared for us. After travelling up hill and down, over rough and smooth roads, through mud, over rivers, through creeks and canyons, for about 530 miles, we found ourselves in the possession of health in Great Salt Lake City. Brother William, when I was travelling in England I felt sure of the truth of "Mormonism;" but now I feel doubly sure. We remained in the city (G. S. L.) about four weeks, during which time I saw and conversed with President Brigham Young, and heard him preach several times. You have heard many of the Elders speak in praise of him. The opinion that I have formed of him is this:—That he is a good-looking man—to me he looks twenty years younger than he really is; that he is a good preacher—every word he utters seems full of sound sense; that he is a very kind man, and is in every way adapted for the position he occupies. We moved to Farmington, the capital of Davis County, sixteen miles north of the city, and stayed there a short time (a few weeks), and then came down to this place. We are now renting a small house and an acre lot, at \$2½ per month for twelve months. When or in what part of the State of Deseret we shall permanently settle I do not know, neither does it matter, so long as we are in the right place. In regard to this country, it is just the country for you and all such men—I mean all who wish to worship God unmolested. Such, I think, is the case with you and hundreds of others of my friends. I will admit, however, that, as everything almost is strange to new-comers, such find it rather hard to get along the first winter; but when they once get a start, they generally go a-head, and very many in a comparatively short time make themselves rich, possessing houses, lands, children, flocks, herds, &c. People coming here and looking upon the lands would

naturally think that they would not contain much fertility; but such is not the case, for almost as soon as the husbandman begins his work of husbandry there are manifest signs of fertility. If the farmers here in these valleys were to bestow one-half of the care and labor on their farms that English farmers do, the result, undoubtedly, would be a superabundance; as it is, it is astonishing what a quantity of good things can be raised even on a small piece of land. It can be said in truth that God is with his people. He has his hand blessing them; and the more obedient they are to his laws, so much the more will they be blessed and prospered. All is peace and quiet here. It is true we have situated near Great Salt Lake City a few Californian Volunteers; but what they have volunteered to do I do not know. From all that I can learn I believe that they conduct themselves pretty orderly. The commanding officer (Colonel Connor) is generally respected. I have conversed with some of the troops, and although I found them not very much in favor of Polygamy, they persisted that they had only come to put down "Secessionists." "Of course," said I, "you do not find any such characters here in this community." Their answer was, "No; not one." We must then be safe; must we not? \* \* \*

Bring on board ship with you, when you come, some onions and anything else in the shape of eatables that you may think you would relish. I could eat onions and biscuit when I could not eat anything else. Take all that is allowed you on the ship, even if you cannot consume it; and when you get to New York, if you have rice, peas or tea left, bring them with you to Florence. Such things you will need when travelling on the Plains. \* \* \*

[We are compelled to postpone the other letter until next week.]

## CORRESPONDENCE.

### ENGLAND.

#### SHEFFIELD DISTRICT.

Sheffield, Feb. 11, 1863.

President Cannon.

Dear Brother,—On Friday, the 9th ult., I left Sheffield for Leeds Conference, in company with brother Taylor, who had been with me travelling through this Conference for a couple of weeks. On our way we called at Swallowhill, where we held a meeting in the evening, and stopped during the night. On Saturday, the 10th, we arrived at Leeds, found all tolerably well, and met with the usual kind and welcome reception at No. 5. In the evening we were favored with a visit from Mr. Fowler, from America, and wife, also our friends Mr. and Mrs. Fowles, of Leeds. After tea, we attended a phrenological examination in the Oddfellows' Hall, which proved very interesting.

On Sunday we held two meetings in our room, which were very good, though not so numerous attended as upon many former occasions. On Monday we went to Bradford, and on the following day visited quite a number of the Saints at their residences. Attended Council in the evening, and made a few remarks at the close of business, encouraging the brethren of the Priest-

hood to be faithful, knowing that we are engaged in the most stupendous and most glorious work ever commenced on the earth. On Wednesday, attended at the funeral of a young brother who died on the Sunday previous, brother Taylor officiating in the burial ceremonies. The simplicity and common-sense straightforwardness of our proceedings caused considerable wonderment among the strangers who were present. After this task was done, brother Taylor and myself walked on to Idel, where we held a meeting and spoke encouragingly to the Saints, urging the necessity of their being faithful in their observance of the principles of the Holy Gospel as taught by the Savior and his Apostles, and as revealed again to man through the Prophets in these last days; exhorting them to be energetic and careful in saving up their means to gather. We had a very good time. Next day returned to Bradford and attended a meeting in the evening, which was well attended. Much good instruction was given, which the Saints and a few strangers seemed to appreciate highly. On Friday evening walked five or six miles to Driglington, and held a meeting at brother Hepworth's. Here we were joined by brother Samuel H. B. We each made a few remarks, and

enjoyed a goodly portion of the good Spirit, giving appropriate counsels, &c.

We had two good meetings on Sunday at Bradford, a great many strangers being present in the evening. On Monday visited Clayton Branch, and had a very good meeting, and, although it was very windy and wet, some came several miles to attend. Tuesday, returned to Leeds. Attended meeting on Wednesday night, and had a very good time indeed. After the meeting, three persons were baptized who had been straying from the fold for some time, all having once been in the Church.

On Thursday I took train for Goole, where I was met by brother Parley, and we held an evening meeting. There being only a small Branch at this place, and the greater part of the men-folks being sailors and seldom at home, we had, on this occasion, but few in attendance, but we nevertheless enjoyed ourselves well. On the following day we went by packet to Hull, where we spent the remainder of the week visiting from house to house among the Saints, encouraging and counselling them as circumstances required. We had two good meetings on Sunday, and on Monday evening we enjoyed very much a social gathering at the Garrison, and a good meeting in our own nice little room in Blanket-row on Wednesday evening. The following day, in company with brother Parley, I came to Crowle, where we held meeting, and truly I enjoyed myself much. Quite a number of friends were present, who seemed very pleased. On Friday I returned to Sheffield, and found all well. Since then I have baptized ten persons in this Branch, and a good healthy feeling exists.

My trip through the District was fraught with much enjoyment and pleasure in meeting familiar faces, all radiant with such charms as nothing but the Gospel can give. Emigration is the theme everywhere largely dwelt on by the Saints, some animated with the prospect of soon gathering to our mountain hive, others earnestly and steadily praying and laboring that they may soon follow. I have great pleasure and satisfaction in being able to report the condition of the District favorable, so far as I have been able to judge by a hasty visit through the Conferences.

I remain, very truly, your brother in the Gospel of Christ.

JOSEPH F. SMITH.

#### SCANDINAVIAN MISSION.

Aalborg, Feb. 2, 1863.

President Cannon.

Dear Brother,—After a period of silence I again undertake to transmit a few items for your consideration. We have been greatly blessed in our labors since your visit here, which has left a chain of pleasant memories in our social circles. I very often hear joyful expressions about that time from the people. True, we have never seen a better time here. The Spirit rested upon the people in every meeting like a celestial fire, and to a greater extent than I have ever witnessed before in this land.

The Saints in my District are doing well in general. They are a worthy people, and rejoice in the blessings bestowed upon them by the Gospel from time to time. They are increasing in light and intelligence, and do not shrink from their duties. I fancy here is a representation of a branch or department of the great body that constitutes Zion, the kingdom of our God; and a little change in our geographical position would cause a development to a higher condition of perfection. Hence, the spirit of emigration is very prevalent here. We are not blind, in this remote corner of the earth, to discover the signs of the times and the calamities that will ere long produce a despairing condition among men. For my part, I judge that it is one of the greatest trials the servants of God have to endure, that, in spite of all the exertions made on their part and on the part of the Saints, many worthy Saints must remain ungathered year after year; and still, when I consider what great things have been done already, I feel thankful to the Lord, and see plainly that united efforts, faith and prayers, connected with energy and good works, have not been disregarded by the God of Israel, for wonders have been wrought already in a short space of time. I am glad the time is drawing very near when the Lord will surely deliver his worthy Saints from Babylon. President Young and his associates do not cease to labor untiringly to accom-

plish this object both at home and abroad. About 160 persons will be able to go from this District next spring.

Baptisms have been more frequent lately than they were some time back. The increase was nearly 400 souls during the past year. The Travelling Ministry are very energetic, and their testimony is not like a dead letter in its effect. They are kindly entertained in a great many places by the people. The seeds of the Gospel have taken deep root among the people and will eventually yield rich fruits. It has carried with it a conquering spiritual influence, and I sometimes fancy that if it should please the Lord to let the people change their social and political affairs a little, it would almost cause half a nation to be born in a short time, if not in a day. Priestcraft and popular bigotry cannot always exercise their effects upon this people: the day has past for that. In some places the pastors warn their people, and even forbid them investigating the truth, but the policy is bad: it only raises an inquiring spirit in the people, and they are bound to hear and investigate for themselves. The Priest in Nörre Sunbye (a small city adjoining to Aalborg) succeeded in persuading his people not to open their houses for "Mormon" preaching, and the police helped him, but we hired a hall in the town, the owner of which lives here in Aalborg, and he expressed himself in favor of having his house occupied as a chapel. We are now holding meetings there, baptizing and commanding a good influence among the people, who like us very well.

I am very happy, indeed, at learning from President Smith that I am permitted to return to Zion. Although the work has prospered here, still the time of my absence from home has been to me as a period of exile. The master-spirits of this generation and the most noble-minded men and women are found in the stronghold of Zion, but the world do not yet know it. The society of the leading personages of the empires and kingdoms of the earth, the greatest favors they could bestow, and the hopes and pleasures of this world, are as nothing when compared with the privilege of associating with the chosen of God, having communion with his Spirit and enjoying the gifts of the holy Gospel. This is the feeling of every honest soul whose "eyes have been open to see and their ears to hear," &c. I try in my weakness to appreciate the goodness and wisdom of God in leading this people and blessing them so abundantly, knowing that those exalted gifts only belong to those who value them with their whole souls and strive to accomplish good upon the earth.

I must conclude, fervently praying and desiring that the work may prosper everywhere under your direction. Yours as ever,

A. CHRISTENSEN.

P.S.—Very cheering news has just arrived from the eastern part of this Conference. Many have joined the Church, and a good channel is about to be opened to effect the emigration of some poor Saints this spring.

A. C.

## SUMMARY OF NEWS.

**POLAND.**—The *Patrie* of Feb. 18th, says that the insurrection is spreading throughout all parts of the kingdom of Poland. The military commanders of the provinces of Lithuania and Volhynia have refused to send reinforcements demanded from them by the authorities in Poland, as they consider it impolitic to diminish the number of troops, seeing that they may have soon to defend their own provinces.

**PRUSSIA.**—A new "Holy Alliance" has been entered into between Russia and Prussia. Its nature will be best understood from the following, which embodies the substance of it:—Should the Polish revolutionary bands be driven across the Prussian frontier, the Russian troops shall be at liberty to pursue them on the demand of the St. Petersburg Government. Prussian troops will act either separately or in conjunction with the Russian forces against the insurgents.